Rough Text Notes



BP-0054/011 (47)

q̓ánspox tä̓mem ~~[illegible]~~ ~~[illegible]~~ (umlella) 68 7911

qai yɛ ts wä ts un | skäne q ou nu x its dux | ⑬ ʒismaiust ɛ dux |
~~Pre by~~ Pa x by o prerogatiueless people will envy ~~to~~ what I possess. Becaus
sa·t täms t ɛ q ɔ s a x s | däne suaiyɛl s ɛ t | dum·l ɛ l i ɛ sudais
it increases annuities, it is o (umlella). ɔɛ·ha·as t u m x w mis
s u m k·i t t m u x w o u d u x | ponpo t h o t s t u m u t | ~~[illegible]~~
In a beginning there came down | " ⓒ | with this river Ⓓ
skäne u m ta x is | tsqwungwon mi bu o ts | wa x k u s su u ts
he Ⓔ sits down | at a mouth | of a river | wa x k u s. Ⓕ Ⓖ

failed to return it. Hence Jim refused to sing the song when Joe claimed the gun.
Ⓒ o alox u forgotten. This ~~tune~~ right was lent to Joe Saunders F, who
+ was given to him, hence its epithet, "heavy".
Ⓕ wa·k u s the name for satsk. This was name brought by s from BB when he married there
Ⓓ i ɛ as if ST had sent down man + river in conjunction. Ⓔ i ɛ · sits down
⑫ sxwaanata name of Susan Wa. J.P. claims they erred in using sxwaannate
⑬ hqoun is to desire something but to be powerless to achieve through lack of means to

912

(A) i.e. paying a customary respect to a tyi.

(B) i.e. used total to mix name, but did not act up to it.

(C) i.e. a ~~[illegible]~~ husband, another husband, who long had not dom

(D) Insulting & dareless of

(E) Arnold song, maybe 200 years ~~with~~ a real squaxwal

(F) Refers to wisqual ~~[illegible]~~ coming ~~[illegible]~~ down

(G) His wisqual name.

(H) i.e. Open my snaislusto

Tsoo x ē x kēm dox | skät i xwni tiwa tip | tu mbäs tcao t tax
Let us stop | [illegible] him (A) | he uses, without authority (B)
x wkwatstatmdos |
a tyi name
qu s ti x wäk du p k | yao di stäm nuyäm tus | sqoli x ē tup
He is feeble | a dancer (C) | let him come & take away of my goods that he
~~xäm~~ ~~dos~~ à timmi dsus | likes. (D)

at ais du dox | di sios ē ox t äms | sqo qo tibwduts |
He was likewise, | my first forfather (F) | I call people | ~~of right of my~~
~~was tkwatstats us~~ ai t wt twni u m tus us
~~Some~~ for what I am to do (H)

914

(A) [illegible] year long (B) ago there used to come to Satsk a Bella Bella ~~of~~ who had ~~a~~ appearance + mien of a ~~k~~. The Kimsquits thought he was, but he was really a ~~p~~ man. squal x wal & ans ~~was~~ were often of foreigners.

~~Note~~ (E) This is an old song, handed down remembered in a family until ~~now they almost think it their own~~ now there would be trouble should any others use it, ~~because~~ the family is all dead

nusqwal

no 64

dɨ x ɛ s suqo | p ɨ l ts ɨ l slais | d ɨ stɨl t ɨ m x wos | ~~t~~ dz pi sisut
That is he | a impostor | a tyi-faced one | of a paddle (A)

~~si ɨ st ɨ~~ ~~so ɨ s ɨ t x~~ x wac

sa ɨ st x t x x wac | olɨ su ~~dzv ts~~ ɛ ts | ska ɨ stps dut ɨ dais |
Go uncle | my ~~house~~ | I am giving food |

olɨ swɨ t ɨ m x dɨs
to my friends

67 (C)

(D) y ɛ l o sɨ l t ɨ m t stɨl t ɨ m x a kais
~~Go st~~ Do notice, tyis

(C) let a specimen of (gin ax what its), then a answering (b)

916

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qwixtä kil ʊ kʷ ɔ — nusqwal

tu kɛs ɛi dystu ma tʌnu wit | yɛ qwix tä kil+ qwsuslais |

Please don't sleep

skäänu tsä y ɛn [illegible] uts | sa waqoptänusu ʊ ts |

listen to your

sänɔn mao ɛlyä yä tu | snuyayiyätuwik ʊ ts | ätt[illegible] yaits ʊ n dau |

I alone | am happy (B) | it is increasing |

aiyɛ di spxti wots dai

my business (C) (D)

qopta (A)

(C) ute to which I have a piroga to

(A) This habit of addressing oneself is common among sc-sachs nasqwal,

(D) This is a real sqwalx wal ɛ m, such as [illegible] used at dances after basket times. If at a

(B) means among o ranks of nusqwals.

tcm o [illegible] s ancestral story is used. This knocks some other nasqwal.

66 ~~k a qa i x ð~~ (F) k a qai x ð sc soak

at ĝ us maawi t ɬ | wast i x wini mi t up | sa't ɬ i x sp i nsxámi sa | =
Take care of your faces (G) | your quiet people | he is always shooting arrows |
ĝ wat t i n i y x dstan
my (H)
(K)

a x twaine — Don't do that

k äs p't mɬ x w ɔ m i nit (L)
or they will ~~blind~~ cou[illegible] us with valuable goods.

(L) J P orated this at end. One long ago a man opened this performance, & others spoilt it by giving heavy presents, i.e. they showed him ~~how strong~~ Always a tutun is of a t's ĝ wat t i n t. When it is shott or war it does not go round a house, & do alter tutwin ox.

(K) This was used by ist people & only a few are remembered.
(I) wasp stings as called arrows. (J) v. different from modern type of sc soak song.
(H) a shott of heaven acted as guide to Kwakiutl, hence was one tute to some man.
(E) a v. old sc soak song. (F)'s one tute was shott. (G): of shott

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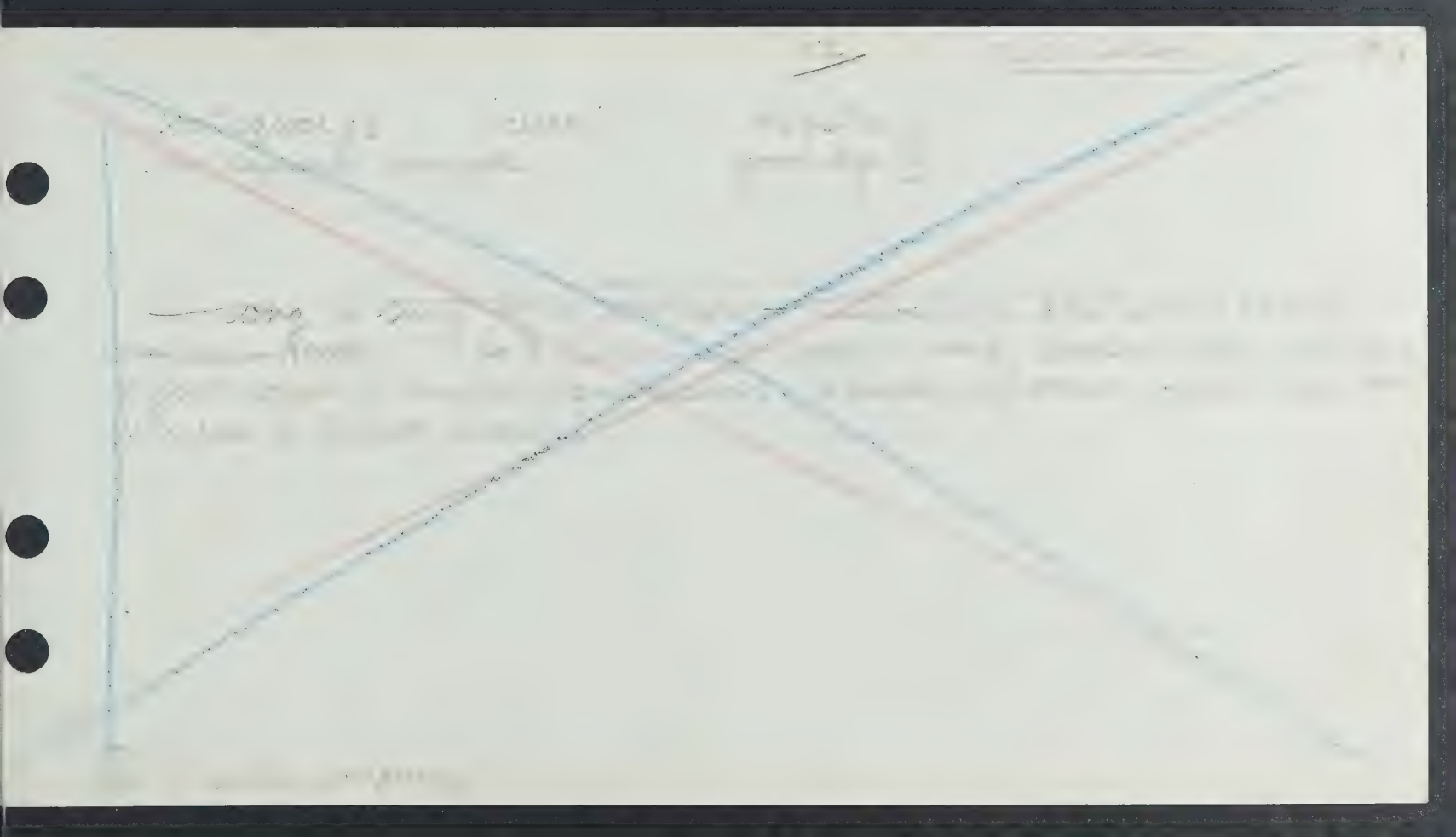
(E) (F) (C)

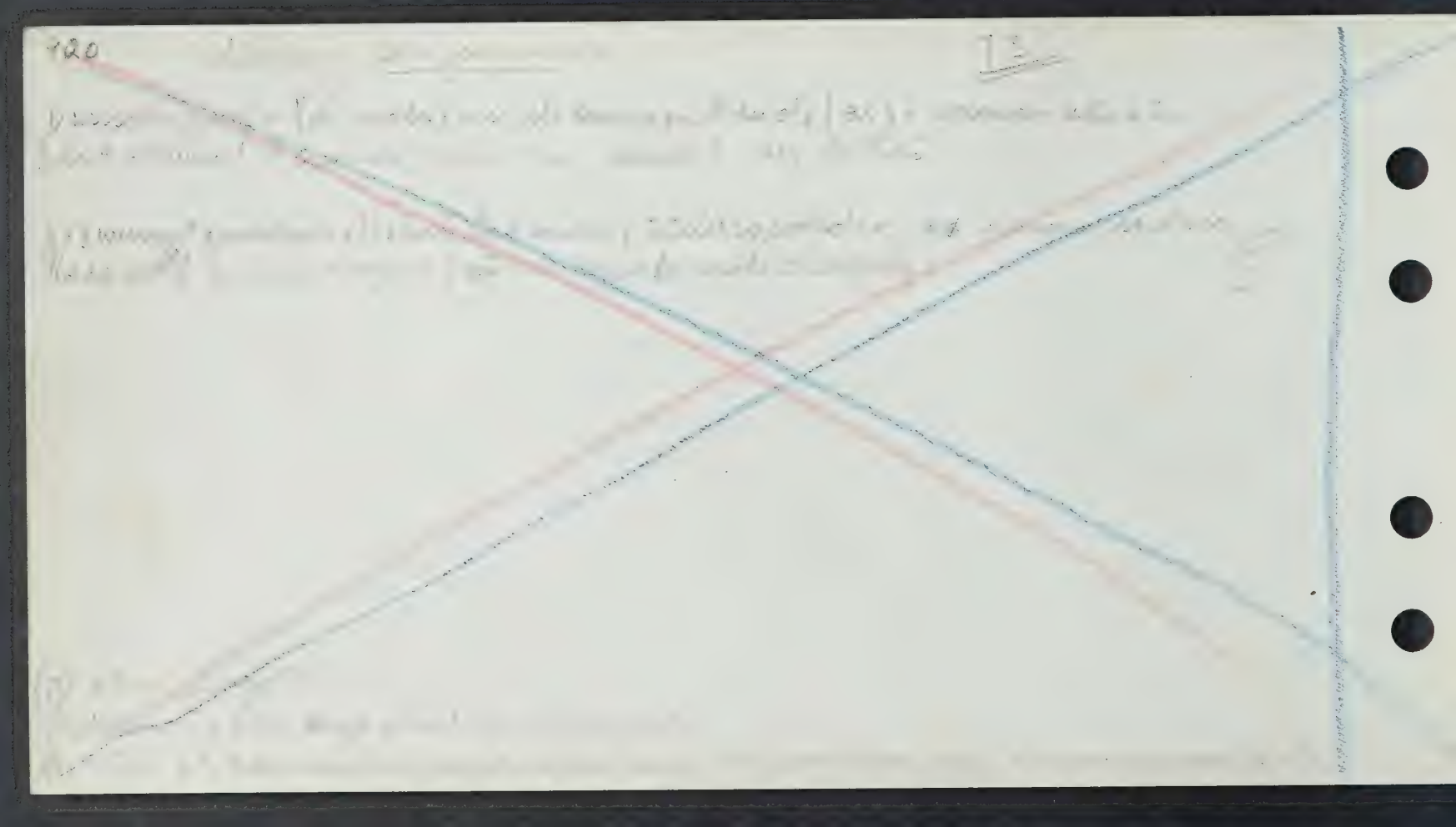
Wi x solobs — at ai yäkwosän·i — wa si x six xän·is — sqoltcmäxs (X)
It is as if | peculiar is | blood | of our cousin
Oul xaowun·s — aul (past)äx qwaqo — at aiyugs — wa si x s
You are foolish-naughty | it must be | like | blood
di oswin aiyaix (B) (G)
Wina did it.

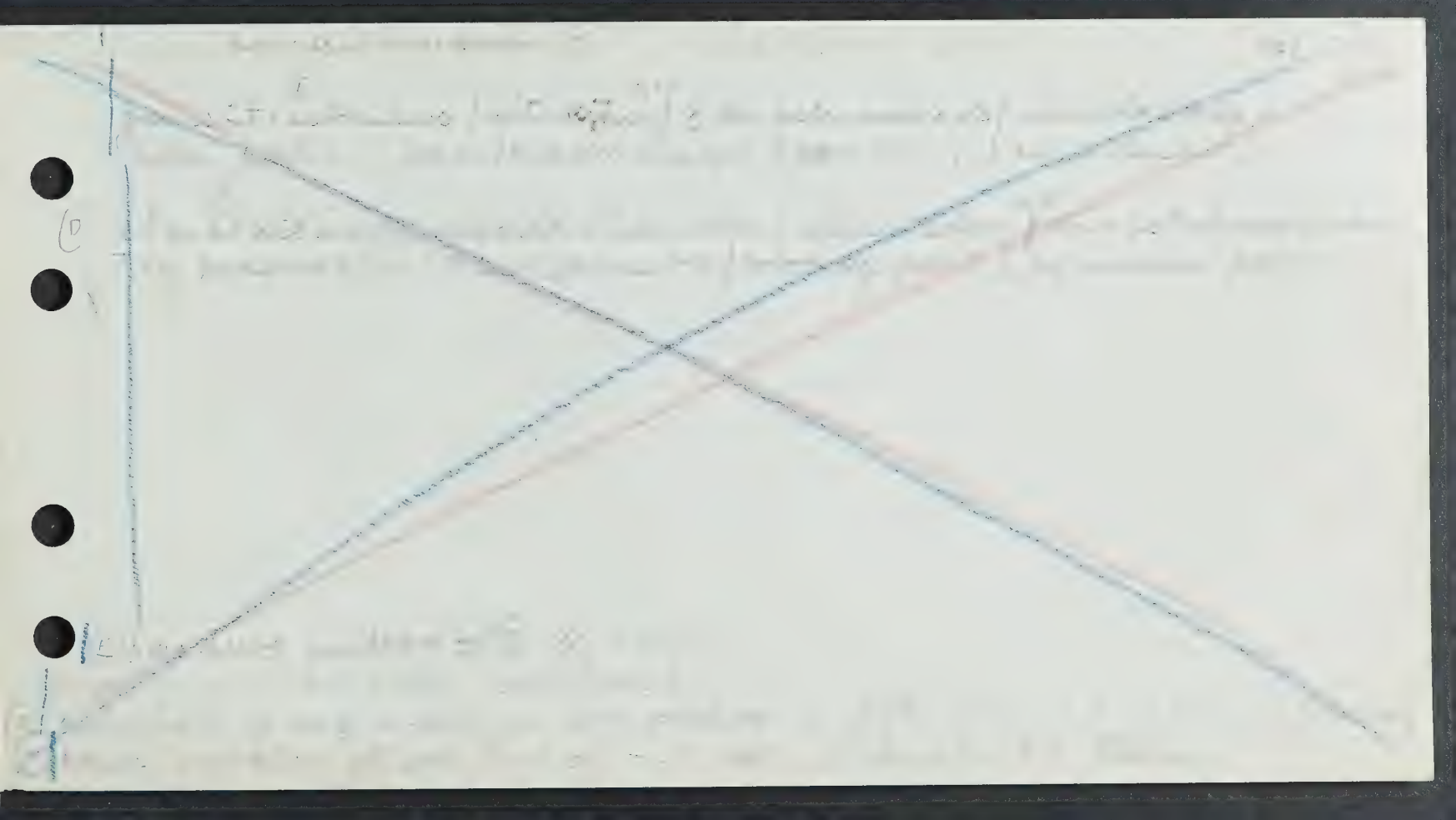
(A) This is what one of his crow sisters said when they returned & found their brother "blood" covered in canoes

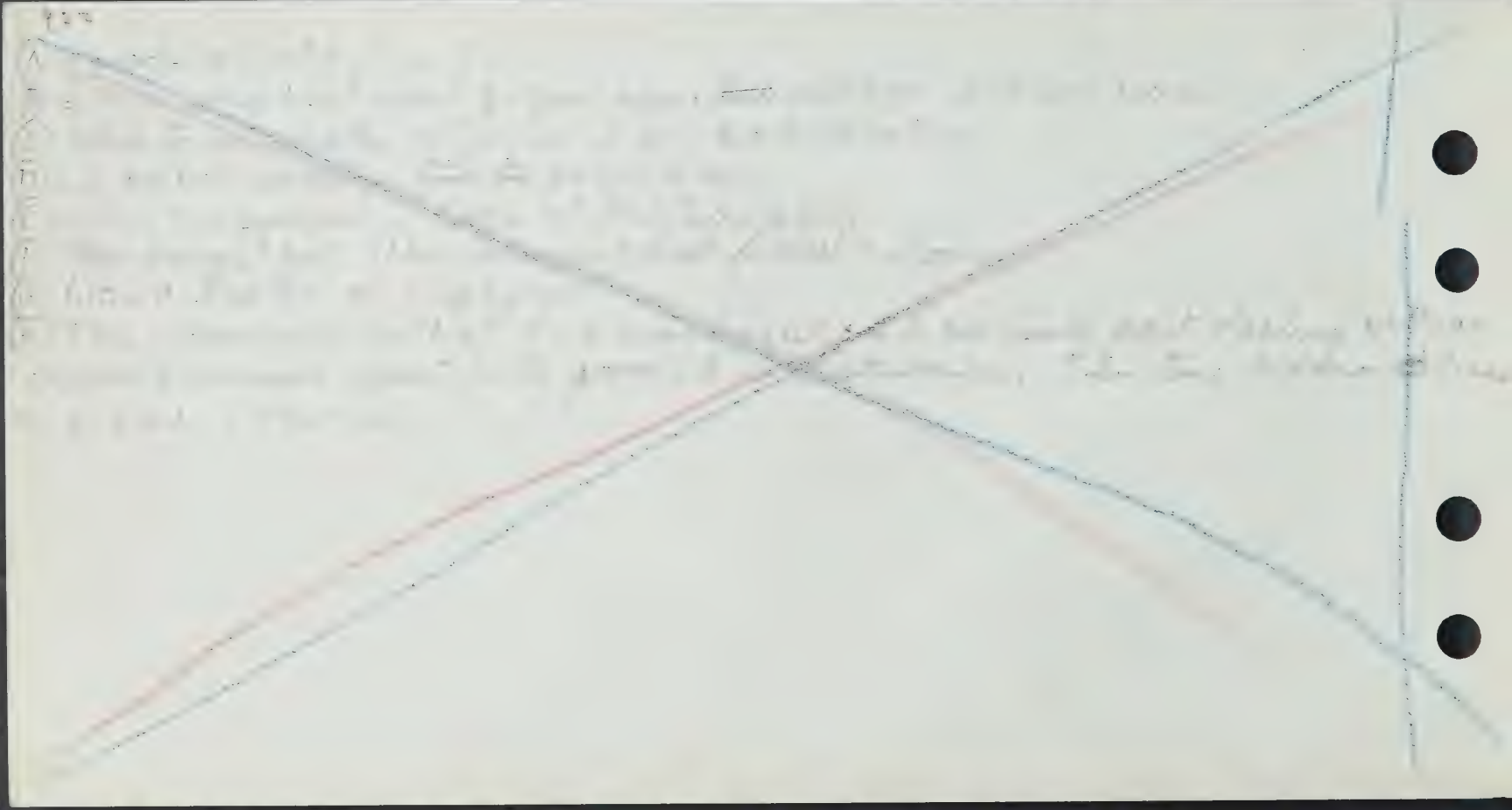
ax solobs (D) (alaiy — (a blood — (of our cousin (A))
But it is peculiar

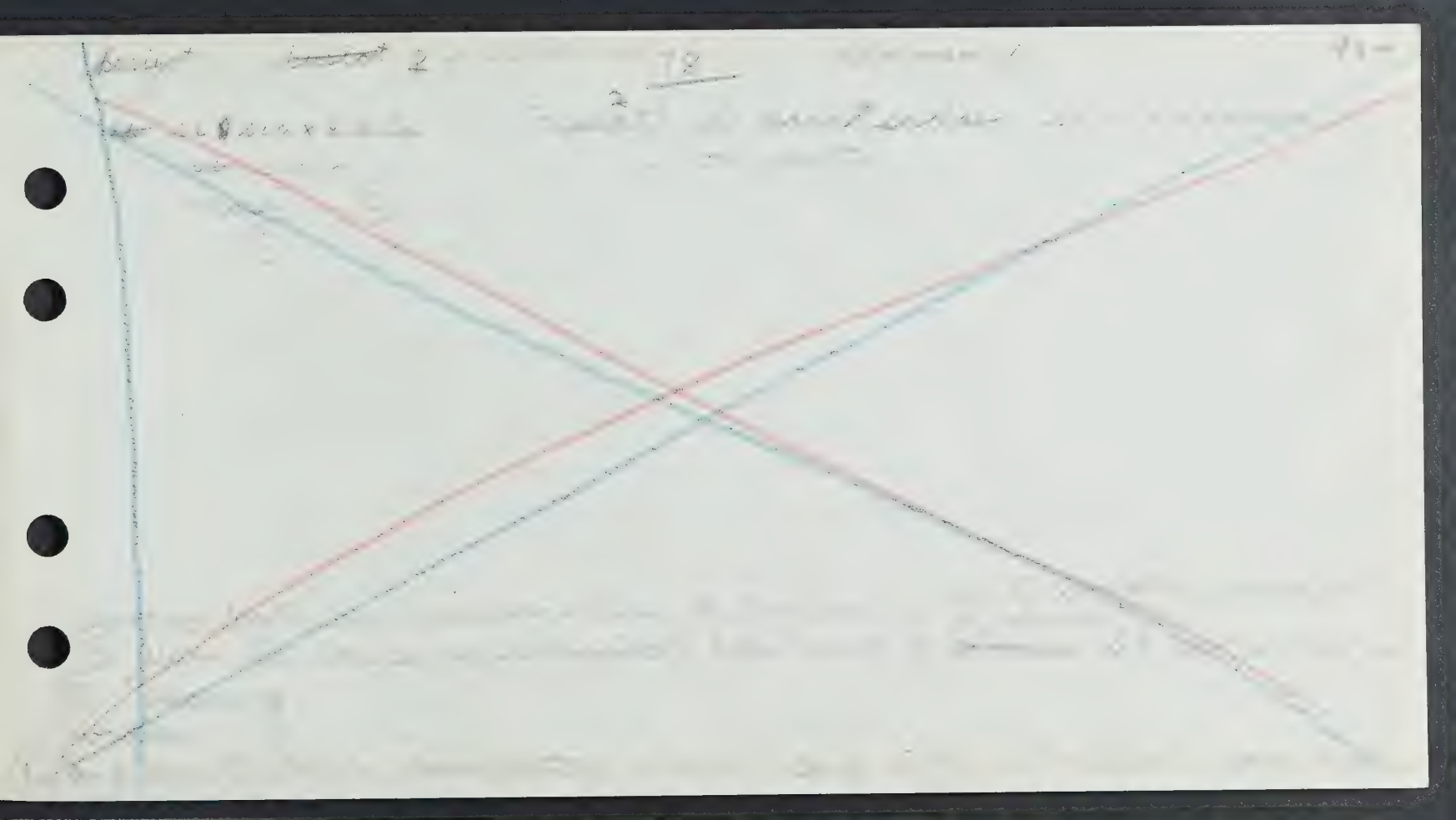
(B) is what Raven answered.
(C) is song belonging to raven's crowsin &
(D) on record (D) was sung before (E)
(F) as preface T F M sponted wina, wina djut x mänk
(G) finished with groans & ämänäts

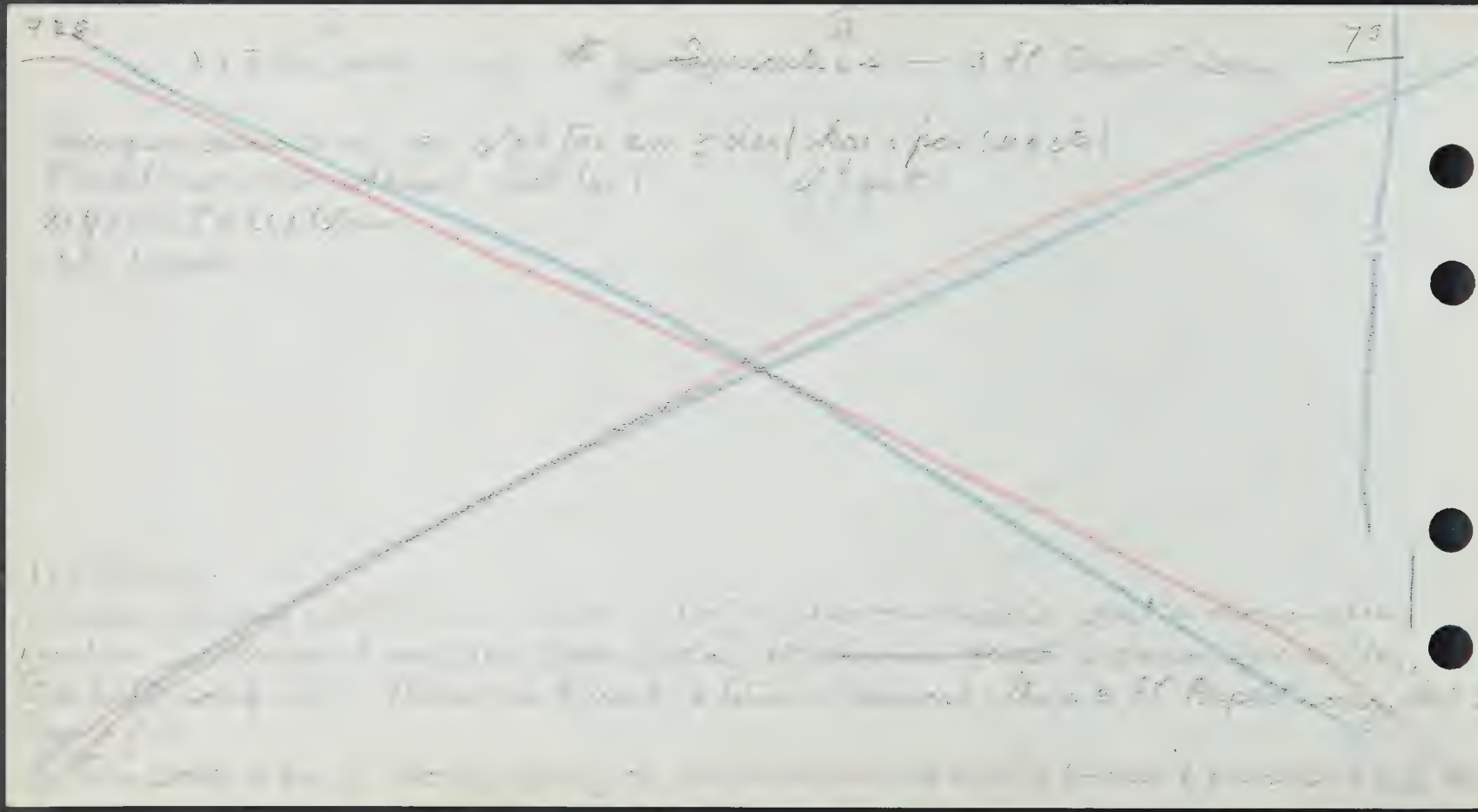


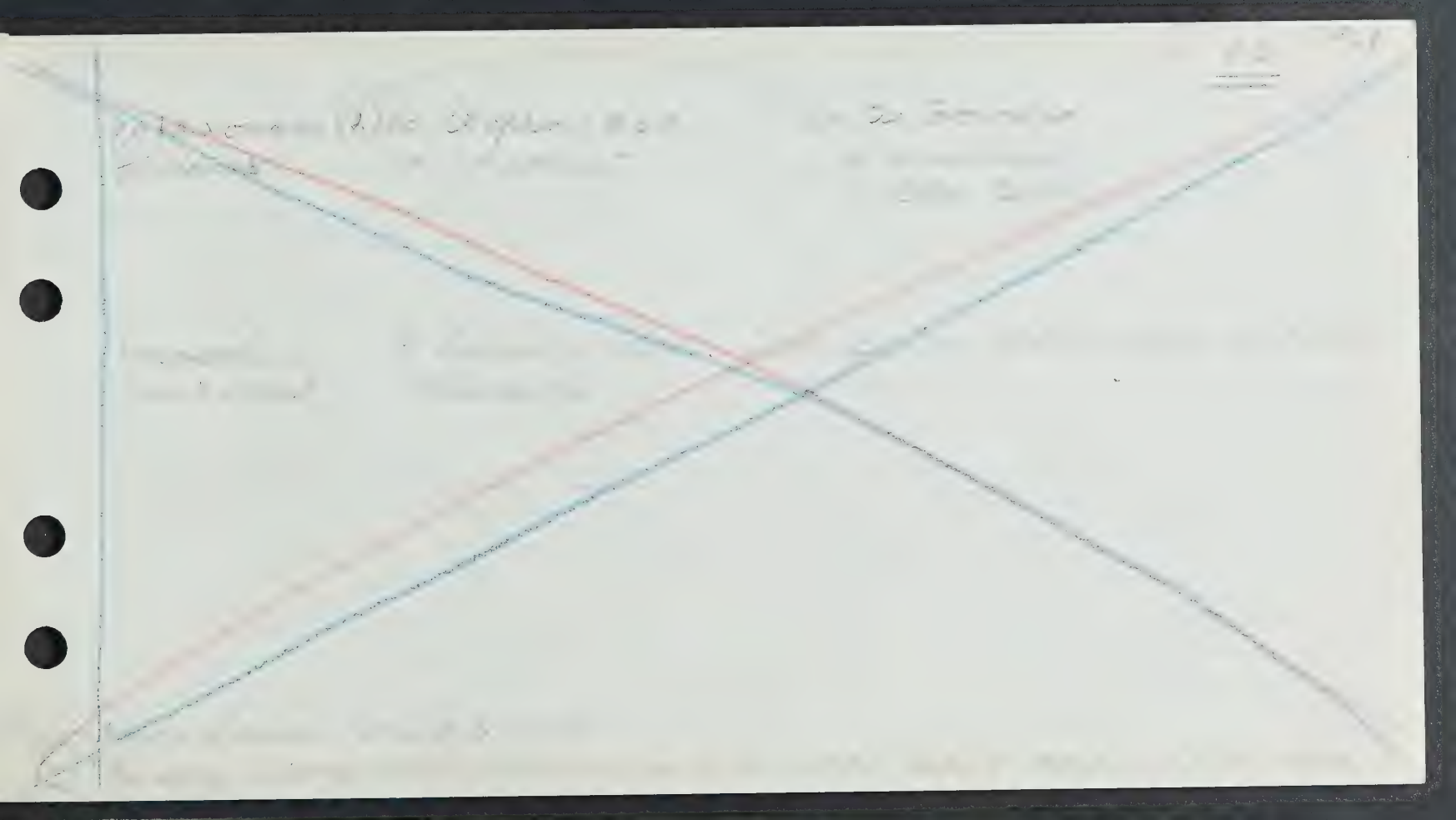


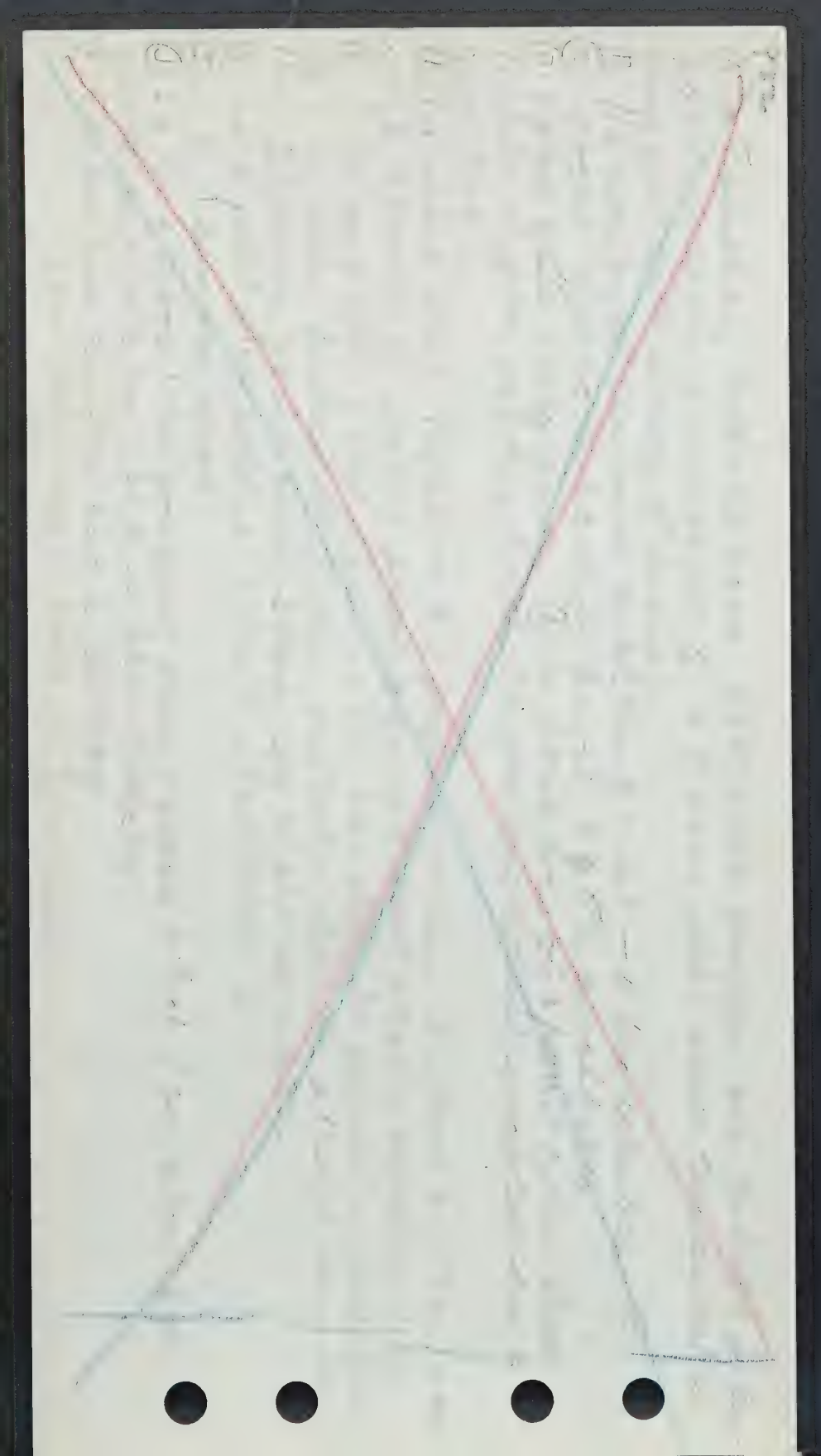


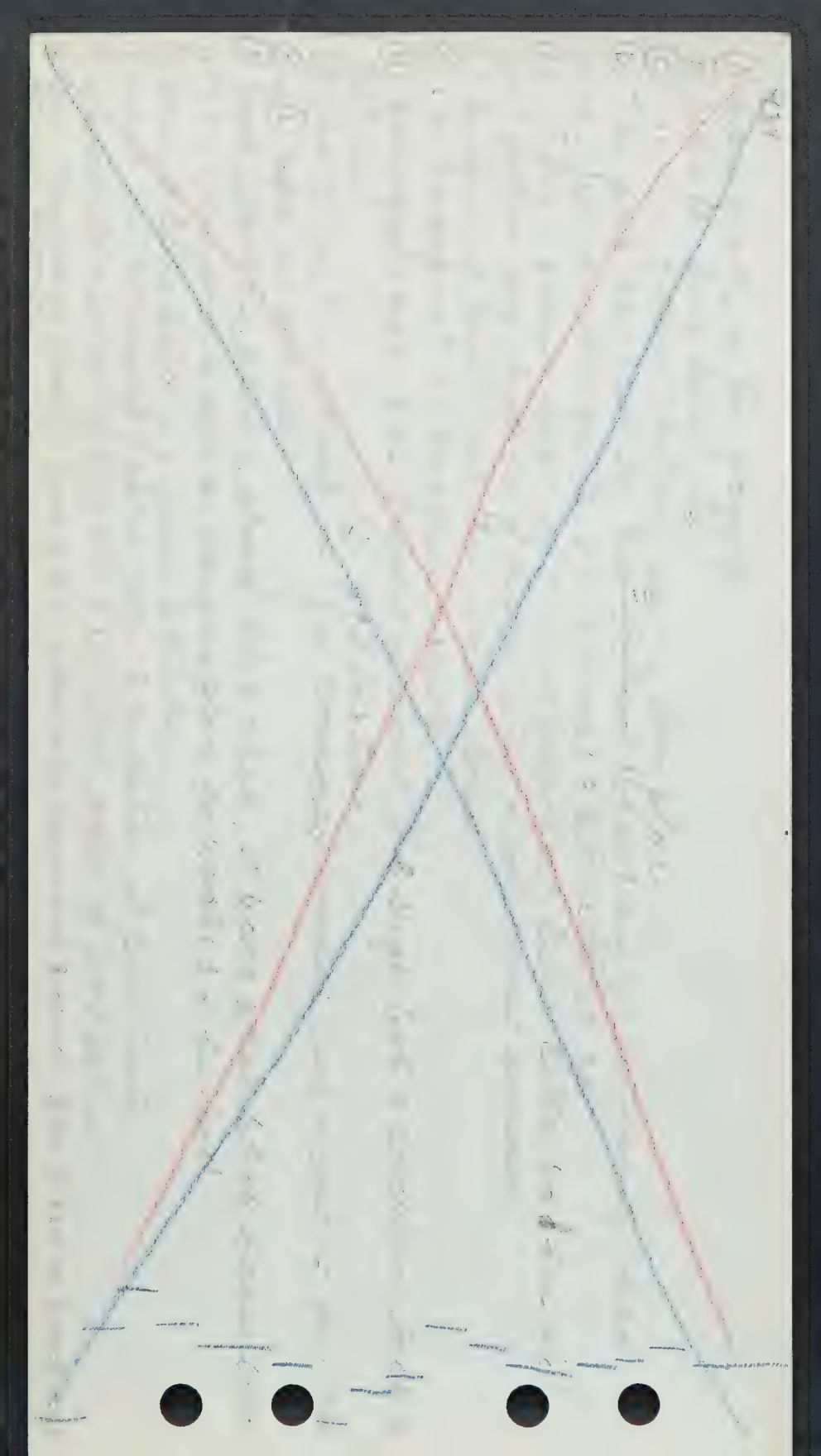


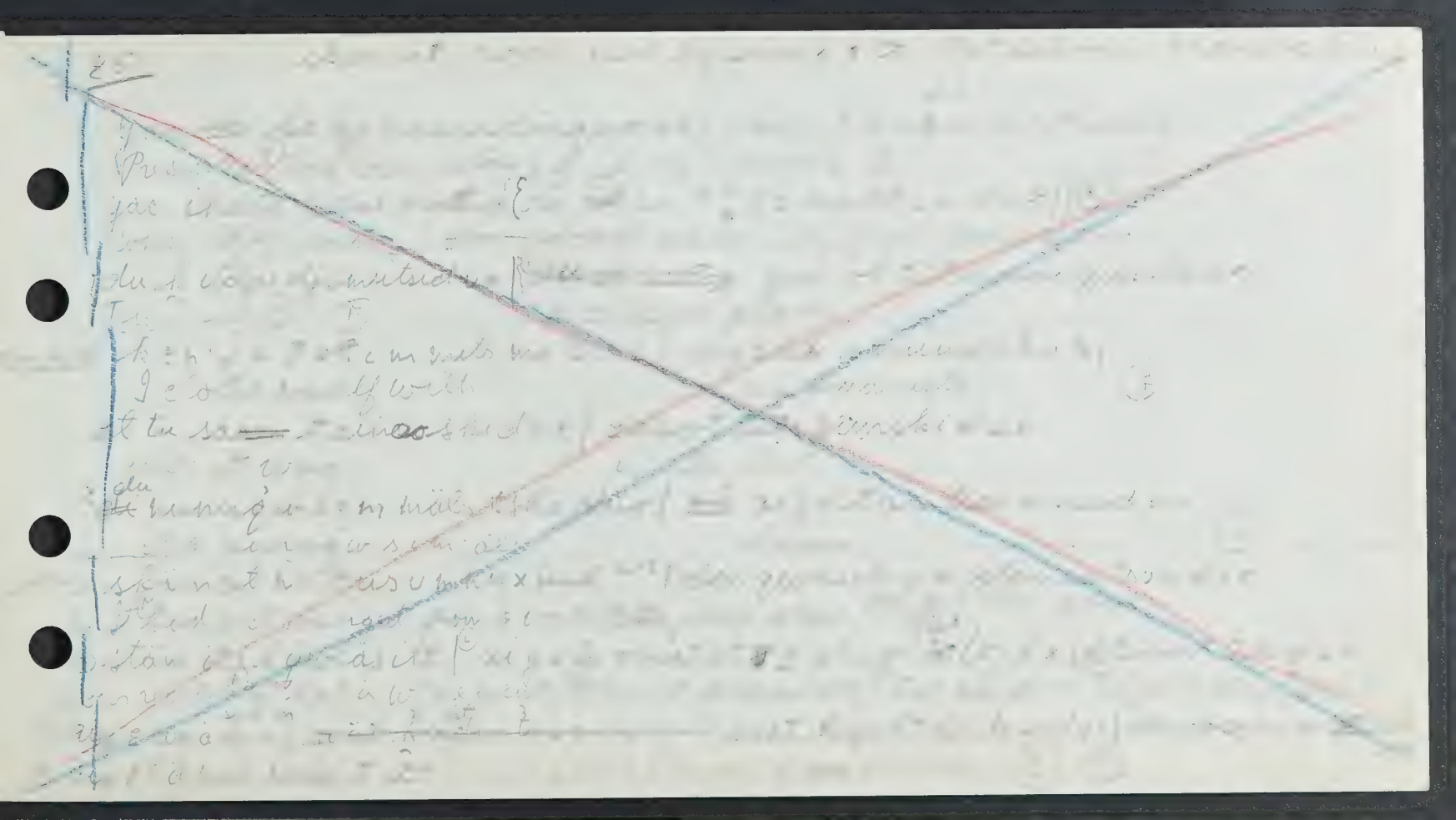


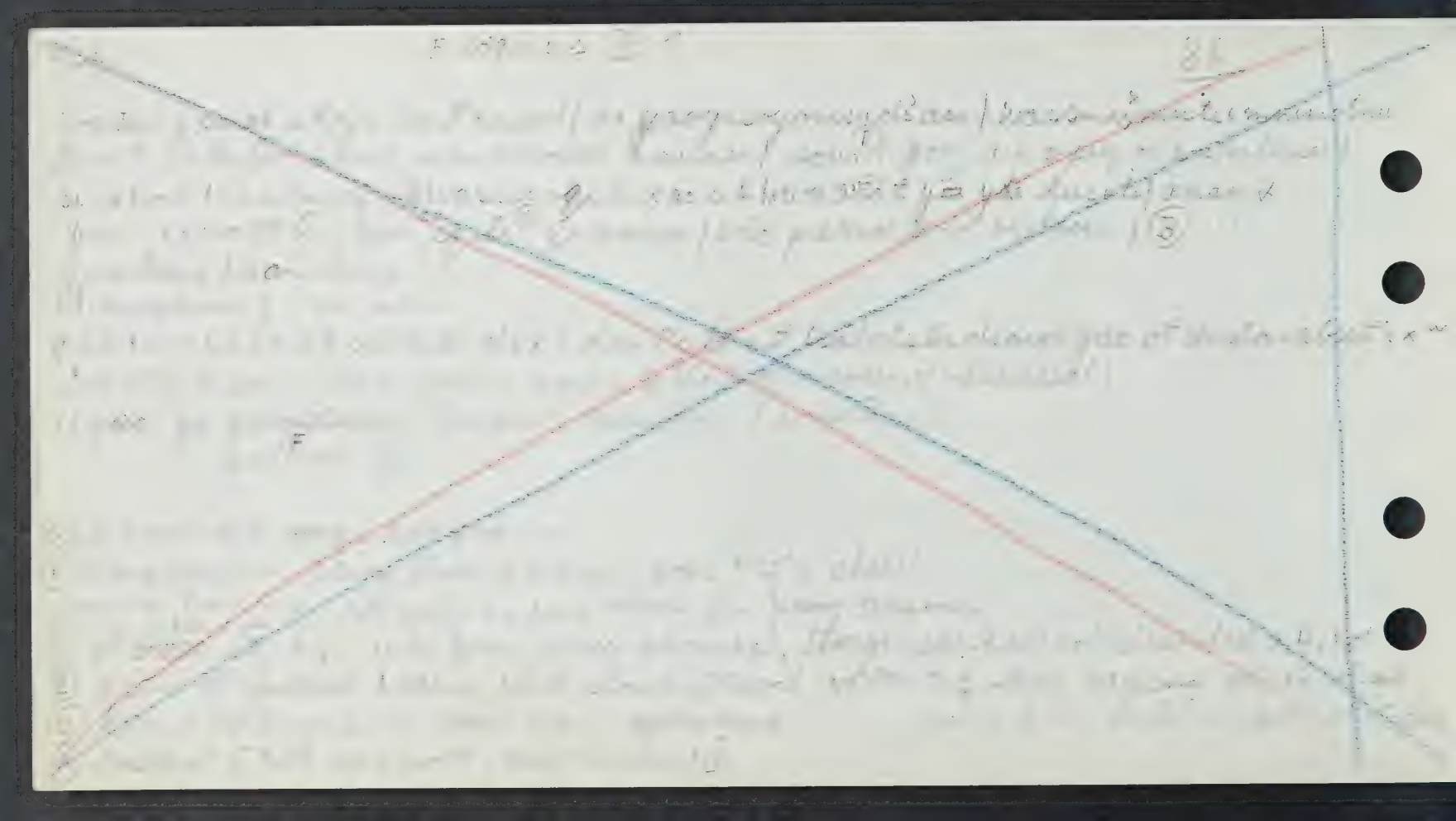




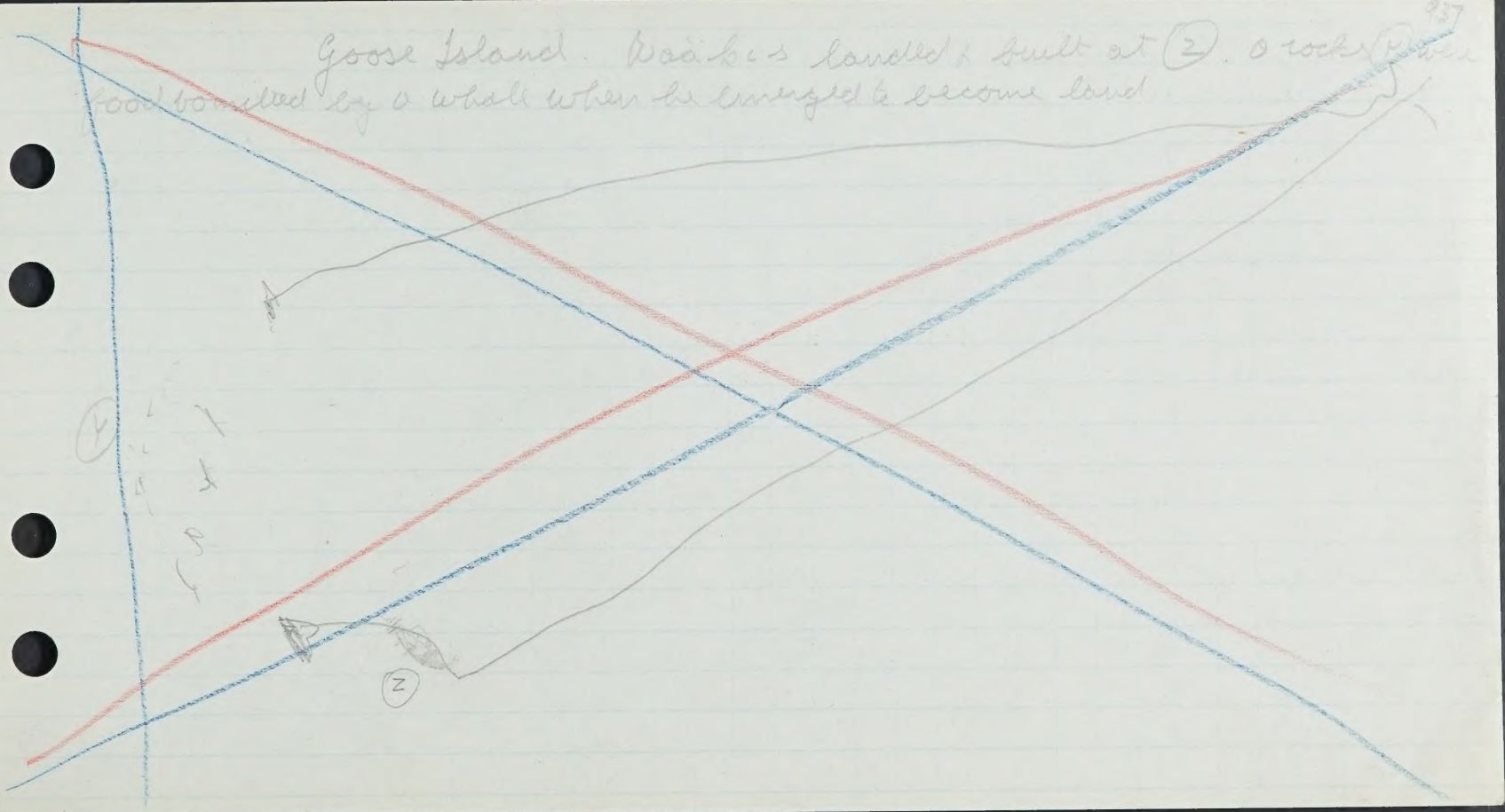








Goose Island. Waiaka's landed & built at (2). a rock (1) was
flood bombed by a whale when he emerged to become land.



938 9's squal 88

kismätt tu djai ɬ | di yu p'inkstai yä tsdair | yao ot di sinä x | aigɬ golosti
I do not want him | to lie down with me | that slave | golosti (A)

a x t° x tot yä ɬ gotsomnu | gänuxommikɛni u | dăi pa hu x ɛ ts WH
Don't go too far down (B) | if you do you will be unable to stop defecating

skämä tăi tomɛɬ x ɬ ts | si i p'ɬ dyä ɬ djunu | skä ä pepomi x ɛ ts WH
I went to sleep | I cheapt of you (C), please say how disconsolate I am

(C) Sweetheart, not golosti
(B) i.e. a kiss O.K. but don't go too far down.
(A) 9. was fond of making klayas on tsuk, accordingly this ɬ used his name to mock him

bars. A returning boat sings a song, in time to the paddles, & also when leaving. Also guests sing at foreign Settlements too.

Note. As a signal for attack a voice of a leader's [illegible] is used.

940

(A) & signal of victory. When successful a man always stood in the bow of a canoe & this was looked for by the people.

(B) literally, those who went everywhere. Reference is to a certain (Haixuta) one of the first people who went to the Skeena & returned, his paddle & canoe were decorated with sun designs.

(C) Refers to a certain Waixuta, who travelled round & returned. (Sinn x ɛ tɛ) copied his work, this is a significance of arrangement, i.e. by model, i.e. if an early ancestor was a carpenter, so would be a later descendant.

(D) i.e. a place where the first ancestors descended.

(E) also forgotten

(F) This is a ~~xɛ~~ xɛ:tɛ & song, & as such preserved for many generations. One man, was entrusted with preserving this, but it was not his individual property & could be used by any tyi. It was sung only on certain occasions, marriage (of tyis) when a Fɛ's boy would sing alone just before announcing a name to be given to his son's wife, & bride's F would also sing. Sometimes when a Fɛ wished to he would tell the bards to make a xɛtɛ, dealing with this great tribe. Only on known feast was it sung, & once only — but on such occasions it would form the keynote. When a tyi has just been buried, a tyi will sing this over her grave. At a feast a xɛtɛ is sung when the food in the stone gwaltɛ to dishes has been half passed round. On such an occasion a tsulk in may add a few